

The **Converted Catholic Magazine**



LIFE OR DEATH

TRAGEDIES OF MIXED MARRIAGES

THE CATHOLIC CHURCH AND ECONOMICS

WILL THE POPE ALSO DROP THE MANTLE OF GOD?

EIRE STILL OUT OF STEP WITH US

SPIRITUAL DEGENERACY

— . . . —

March, 1946

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THE CONVERTED CATHOLIC MAGAZINE

EDITED BY FORMER ROMAN CATHOLIC PRIESTS

"When thou art converted, strengthen thy brethren."—Luke xxiii:32.

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No. 3

The Converted Catholic Magazine

Edited by Former Catholic Priests

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Vol. 7 (New Series)

MARCH, 1946

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LIFE OR DEATH

"He that hath the Son hath life and he that hath not the Son hath not life."

—I John, 5:12

CHRISTIANITY differs from all other religions in that it does not deal in half measures. It is an 'either-or' religion. You are either saved or not saved; regenerate or unregenerate; spiritually alive or dead. You are either quickened in Christ Jesus, possessing the light of his spirit and the power to walk therein, or you are dependent on the natural heart in spiritual darkness and without divine power.

The reason is that Christianity is the only religion whose motive power is of an entirely different order than anything in the natural man. The power of God must always have an effect that is complete and perfect both in saving and condemning. The power of nature can accomplish what is only partially right. Thus the sanctification of believers, their union with Christ, their having died and having been together raised in Christ Jesus as their new covenant head—all these can only be accomplished by the saving power of Christ. When taken over by men, they are lowered down to suit the ways of the world.

This is what the Roman Catholic church has done. It teaches that, by its law and ritual, sins are forgiven in part; that by them a man may remain not good enough for heaven yet not bad enough for hell; that the spirit of God may be in men while they are yet dead in sin; that intercession of the Virgin Mary and of saints can make up for the lack of the redemptive power of Christ; that one can die half-saved and complete the work of his salvation in the fires of purgatory; that without the offering of sacrifice daily by priests for the sins of men, no one can be saved at all.

Against this Paul definitely states (Gal. 3:21): "If there had been a law given which could have given life, verily righteousness should have been by the law . . ."

Nothing in the natural heart of man has the power to originate and maintain the grace of salvation or the light of truth. A lamp or window may be called a light, but only in the sense of communicating or transmitting it from its source. Thus the heart when quickened in Christ receives of his spirit the light, and power to walk therein.

Why wonder, then, that men today are helpless in face of the release of physical forces they cannot control? If they are not born of God, regenerate, fully alive in Christ, active transmitters of the power of his spirit, they are dead and their world will remain a nightmare. It is a cruel mockery to exhort men to obey God and love their neighbor until they have first received the life that can only be had through faith in Christ Jesus.

EDITORIAL NOTES AND COMMENTS

CATHOLIC FASCISM STILL PROTECTED

A STRANGE PARADOX can be seen in U. S. foreign policy that is determined not to recognize the governments of Rumania, Bulgaria and Yugoslavia unless and until free elections, religious liberty and other freedoms are guaranteed, but continues to recognize existing Catholic-Fascist regimes in Spain, Portugal and Argentina.

Most people know of the repressive Fascist regimes in Franco Spain and in Argentina, and that both of them are backed by the Vatican and the Roman Catholic hierarchy. Catholic church support of Perón in Argentina is confirmed by the correspondent of *The Christian Century* of January 9 from Buenos Aires as follows: "*Once again the weight of the Roman Catholic hierarchy is to be cast on the side of a totalitarian government. Perón's party is revealing all the common Nazi symptoms, including anti-Semitism.*"

But only recently has mention been made of Nazi-like conditions in Portugal under the Catholic-Fascist regime of Salazar. The N. Y. *Times* of last January 7 reported from Lisbon the desperate efforts of an underground movement in Portugal called 'The Democratic Unity Movement' to obtain for the people some of the most essential liberties.

Among its demands is the fundamental right of *habeas corpus* that has never yet existed in Portugal. Abolition of the Nazi-like death camp on the Cape Verde Islands is also asked. The N. Y. *Post* of January 8 reported

that conditions in this horror camp, in which opponents of Salazar's Fascist dictatorship are imprisoned, are similar to those that existed in Nazi concentration camps at Belsen and Dachau. Doctors go there, it stated, "*not to distribute medical supplies, but to give out death certificates.*" Further demands of the new democratic movement reveal that Portugal under Salazar has none of the freedoms for which we fought the war. It asks for freedom of the press, the right to organize political parties, the right of free assembly and abolition of censorship.

It is as easy for our State Department to withdraw recognition from these three Catholic-Fascist regimes as to refuse to support the governments of Rumania, Bulgaria and Yugoslavia.

VATICAN CONCORDATS WITH THE DICTATORS

EFFORTS are being made to separate Church and State in Italy, but the Vatican is insisting on the retention of its Concordat with Mussolini's Fascist regime which made Roman Catholicism the sole religion of the State. According to a United Press dispatch from Rome of January 8, a committee of the government is planning "in the face of strong Papal opposition to put all religions on an equal basis in Italy."

In Germany the Vatican's Concordat with Hitler's regime has been allowed to stand by special order of the American Military Government of occupation. An official N.C.W.C. report by Dr. Max Jordan from Frankfurt in the *Catholic Register* of last Sept-

ember 30 quotes Regulation 59B, of the *Written Laws for Germany* that govern the administration of the American zone, which is actually part of the manual for military government officers, as follows: "*The terms of the Concordat of 1933 will be respected by the occupying powers and will be strictly observed.*"

Thus it seems that the Roman Catholic church will succeed in retaining all the benefits that came to it by its alliance with the regimes of Mussolini and Hitler, but will escape retribution for collaboration with them.

A CALL FROM PROTESTANT LUSATIA

THE FATE of the Lusatian Serbs (Wends), the smallest Slavic nation living in Eastern Saxony and Southeastern Prussia, is being fervently discussed in Czechoslovakia and Poland, their nearest Slavic neighbors.

The Lusatian Serbs are the only Slavic nation with a strong Protestant majority. About 90 per cent of them are Lutherans; about 10 per cent Catholics. Theirs is a unique case, as all other Slavic peoples largely profess either the Catholic or the Orthodox religion.

The Bible was translated into the Serbian language of the Lusatics in 1548 and became the cornerstone of the Lusatian national literature.

Today there are only about 150,000 Lusatian Serbs speaking their native Slavic language, which is closely akin to the Czech and Polish languages; but, as rightly pointed out by Dr. A. Boháč in the Prague daily *Svobodné Slovo*, there are many inhabitants of

Lusatia, who, having been deprived of the opportunity of learning their native language in schools dominated by the Germans, and now speaking only the German language, are nevertheless keenly aware of their Slavic origin. The situation in Lusatia corresponds, in certain respects, to that in Ireland, where the ability to speak only the English language has been no barrier to Irish patriotism.

It is the consensus of opinion among many Czechoslovakian and Polish writers and statesmen that now, when the Polish frontiers are being extended westward, the independence of Lusatia, bordering on Czechoslovakia and Poland, is no longer an idle dream.

The Slavic peoples cannot abandon this Slavic nation to the mercy of the Germans.

Will the Protestants of America and Great Britain help to rectify the wrong done to this Protestant Slavic nation by German overlordship?

► Though fully equipped to minister as priests of the Catholic Church, those who resign its priesthood find it extremely difficult to gain a livelihood in other walks of life. In order to enter the teaching and other professions, they find it necessary to study further for university degrees, often while working to meet immediate economic needs.

It has been a special feature of the work of Christ's Mission to help such men, and we trust that readers of our magazine will be moved to contribute to this worthy work.

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WILL THE POPE ALSO DROP THE MANTLE OF GOD?

EMPEROR HIROHITO'S imperial rescript denouncing the myth of his divine prerogatives, and General MacArthur's previous decree separating Church and State in Japan, were welcome items of news. Without these radical changes, efforts to foster democracy in Japan—or in any other country for that matter—would be wasted energy. It was a similar myth of the divine power of Pope and Emperor that kept the masses of the people in darkness, poverty and ignorance throughout the Middle Ages in Europe, till the Reformation reasserted the Scriptural teaching that all men are equal before God—that all are sinners needing to be saved by the all-sufficient work of Jesus Christ.

There still remains the claim of the Pope of Rome to be the mouthpiece of God and the Vicar of Jesus Christ. This sky-high position of the Pope, along with its attendant political control over millions of obedient followers, was actually the example which the Emperors of Japan imitated in order to expand their power and to aim eventually to rule the whole world.

Organizations that thus aim to bring all the world into subjection, always first establish their leader as half-God, half-man, endowed with divine power over the rest of men. Such a leader is believed to be "sacred and inviolable." He is cut off from the people with his head in the clouds and his feet barely touching the common earth of this world. The Cæsars of old who made themselves the *Pontifex Maximus* of the religion of Rome, the Popes who took their place and title, Hitler and Mus-

solini and the Emperors of Japan, all set themselves up in this way above the heads of the people, as the only way to make them obey their "divine" dictates.

Americans may well ask why separation of Church and State has been decreed only in conquered Japan, and not also in conquered Italy. There the Concordat made between Pope Pius XI and Mussolini in 1929 is still operative; its very first article decrees the establishment of the Roman Catholic religion as the sole religion of the State. Mac-



EMPEROR HIROHITO

Has denounced his claim to be the "Son of Heaven" as a myth.



POPE PIUS XII

He still claims to hold on earth the place of Almighty God, and to be the "Vicar of Jesus Christ."

Arthur's decree separating Church and State in Japan is hailed as a step toward democracy; in Italy those who advocate the same for their country are branded as atheistic Communists.

It would indeed be welcome news to hear the Pope proclaim, in words similar to those of Hirohito's imperial rescript: "We have decided to proceed unflinchingly toward elimination of misguided practices of the past. . . The ties between Us and Our (Catholic) people do not depend upon mere le-

gends and myths. They are not predicated any longer on the false conception that the Pope is the Vicar of Jesus Christ and that he takes the place of Almighty God."

EFFECTS OF PRIESTLY CELIBACY

THE LOSS to Roman Catholic countries because of the prohibition of marriage to priests has been clearly shown by men like Professor Albert Wigham, of Columbia University in New York, and Havelock Ellis in England. Their investigations prove that the children of Protestant clergymen in England, America and the Evangelical countries of Europe are proportionately much superior in intellectual and scientific achievement to those of all other professions. Their tabulations show that out of every 20 families of Protestant clergymen, one member is to be found listed in *Who's Who*, compared to one out of 800 families of farmers, and only one out of every 2,000 families of shopkeepers and tradesmen.

This superior progeny of clergymen in Protestant countries is denied to the nations under the domination of the Roman Catholic hierarchy. Even in the United States, the selection of the best youthful minds for a celibate Catholic priesthood is sure to have harmful effects on future generations, especially if the number of Roman Catholics increases.

St. Paul exhorts Timothy (I. Tim. 3:2, 4) as follows: "A bishop must be blameless, the husband of one wife, vigilant, sober. . . one that ruleth his own house, having his children in subjection with all gravity."

To those who do not understand the policies of the Roman Catholic church

as directed from Rome, it does not make sense that, on the one hand, it secures a tremendous increase of children among the poor and uneducated by unrelenting opposition to birth control, and, on the other, denies legal marriage and legitimate children to the cream of its membership—to the million or more priests, nuns, monks and teaching brothers who can produce illegitimate children only surreptitiously or employ the very methods of birth control which they are obliged to deny to the laity.

TRAGEDIES OF MIXED MARRIAGES

IT IS IMPOSSIBLE to prevent Protestant boys and girls from falling in love with Roman Catholics. But every effort should be made to warn them of the peril that threatens their marriage. The findings of the "Maryland Study," recently conducted by the American Council of Education among 12,000 young people, reveal that *"those who came from mixed marriages reported two and one-fourth as many broken homes as young people whose parents were both Protestants, and two and one-third times as many as homes in which both parents were Roman Catholic."* Where both parents were Protestant 6.8 per cent of the homes were broken. Where both parents were Roman Catholic 6.4 per cent were broken. Of mixed marriages, on the other hand, 15.2 per cent were broken. The number of broken homes was even greater (16.7 per cent) where there was no religious affiliation.

These and other important facts about mixed marriages are given in a valuable booklet recently issued by the Federal Council of Churches entitled, *If I Marry a Roman Catholic*, which

sells for only five cents. It is most gratifying to us to know that Protestants are at last awakening to the seriousness of this vexing question of mixed marriages, which THE CONVERTED CATHOLIC MAGAZINE has been harping on continually ever since it resumed publication in 1940.

It is high time for Protestant leaders to take concerted action against exploitation by the Roman Catholic church of the marriage relation to boost the strength and numbers of its organization. This is done by forcing upon a young Protestant who has become enamoured with a Roman Catholic, as an essential condition for marriage, the signing of legal documents that his future family must be a Roman Catholic family and that his Protestant religion is not worth defending and passing on to future generations. This is both un-Christian and un-American. On the one hand, it forces the abandonment of the heritage of one's Christian faith for the physical love of a human creature, and, on the other, it makes the legality of marriage dependent upon sectarian religious requirements.

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QUAINTANCES.

SPIRITUAL DEGENERACY

By DR. T. D. TAHAR

(Former Roman Catholic physician in a Benedictine monastery, now a Baptist missionary.)

"And Caleb stilled the people . . . and said: Let us go up at once and possess it; for we are well able to overcome it." —Numbers 13:30.

MOSES sent forth twelve men to spy out the land of Canaan. Not ordinary men, but captains—men of experience and proven valor. All twelve returned. They were all of one accord in their reports—extraordinary richness and fertility of soil, phenomenal physical strength of the inhabitants.

But their descriptions of unavoidable hardships and fierce fighting threw the listening Hebrew multitudes into a panic. Gone was the lofty dream of the Promised Land, gone the jubilant victory for the ten cowards, who, in the heat of their harangues, never gave a thought to the power of the living God of Israel. In less than a few hours we find a whole nation in the throes of a spiritual upheaval and betrayal.

"And Caleb stilled the people . . . and said: Let us go up at once and possess it!"

There was no response. The multitudes followed the leadership of their political bosses. They were eager enough to come into the inheritance of the land, but the fighting for it was not to their taste. They wanted Jehovah to throw the wealth of Canaan into their lap, the easy way, the way of the world.

When faced with the need for decision in the spiritual life, hesitation is fatal. Spiritual degeneracy is never spontaneous. It always follows in the trail of a protracted record of disloyalty to virtue. A man never becomes a

Judas Iscariot overnight. The crucifixion of a lofty ideal is always preceded by the betrayal of a principle. The final uprising against God never flares up until after the jailing of a pleading, tormented conscience.

Thus I have seen it among young men deluded into giving up their lives to become monks in Roman Catholic monasteries. Imbued with high ideals at the start, they gradually succumb to the deadening atmosphere of the monastery, where there is nothing to lift them up to the sublime truths of the Gospel. Spiritual degeneracy is a cultivated vice, and in monasteries it flourishes on ecclesiastical arrogance and adherence to the cult of Bacehus. In the late hours of the night those young men came to me to talk about the desolation of their souls, the soaring agonies of their perplexed minds. I have heard the quiver of their voices as they laid bare the loneliness that accompanies their spiritual disillusion, the hopelessness of their outlook upon their chained tomorrows. Priests, and expounders of Roman dogmatism that they were, like Nicodemus they came stealthily by night reaching out for a freedom that they already had despaired of attaining.

There is a kind of felony of cowardice that keeps multitudes of priests incarcerated in the gilded jails of Roman Catholic institutions. And there is tragedy in the fact that so many of us re-

main content to look on as unconcerned spectators, unable and unwilling to do anything to counteract the growing power of Roman Catholicism in our midst. If Protestantism is to preserve its glorious heritage, the time now has come to listen to the timely warning of the Calebs and Joshuas. Protestant leaders today must fall in step with the few who, like the fiery Captain of the Hebrews in the wilderness of Paran, dare to shout with the fervor of spiritual enthusiasm: "*Let us go up at once . . . for we are well able to overcome it!*"

EIRE STILL OUT OF STEP WITH US

DE VALERA'S Eire Government has decreed severe punishment for 4,200 soldiers who 'deserted' during the war from the Eire Army to fight for Britain and the United Nations. According to the Enniskillen (Co. Fermanagh) *Impartial Reporter* of last October 25, the decree—which will bar these young men from public employment, unemployment benefits and military allowances for seven years—was attacked in the Dail last October 19 by Dr. T. F. O'Higgins, deputy leader of the Opposition.

The decree affects only those absent from the Army for more than 180 days. A total of 7,000 deserted for one reason or another, but the 4,200 penalized are mostly those who went to serve in the armies of the United Nations. Those who just deserted and stayed at home for less than 180 days are exempt from punishment. O'Higgins accused De-Valera's Government of specifically punishing these 4,200 because they helped England against Fascism. They are being branded by the State as "pariah dogs, outcasts, untouchables and unemployables," he said, and are

being "sentenced to seven years' starvation and destitution," because they fought for the survival of Christianity. "*To do this in a Christian country whose Constitution is festooned with phrases about God and Christianity,*" he declared, "*is indefensible.*"

Calling the decree "brutal, un-Christian and inhuman," since it discriminated against those who fought for the United Nations and in favor of ordinary deserters who stayed at home, O'Higgins further declared:

"These men are not guilty of deserting this State in a time of danger. Their only crime is that of going to the assistance of other nations in what they believed was a fight for the survival of Christianity in Europe."

An amazing fact is that these 4,200 alone (out of a total of 7,000 who deserted) who fought for the Allied cause and are being penalized for so doing, *constitute more than 10% of the entire Eire Army of 40,000.* This should be ample proof that it was not the will of the Irish people under De-Valera that kept the country from helping Britain and America in the war against Fascism and Nazism. It was the pressure of the hierarchy and the Vatican.

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REPORTING FRANK FAY

CATHOLICS staged a rally in Madison Square Garden last January 10 to protest the censuring of Frank Fay, Catholic actor, by Actors' Equity because of his demand for an investigation of five actors who took part in an anti-Fascist rally on behalf of Spanish Republican refugees at which Harold Laski criticized the Vatican.

Worthy of note is the manner in which various New York newspapers reported a statement of Fay, in his speech to the rally on his behalf on January 10, which was obviously discriminatory of Negroes (especially Paul Robeson and Canada Lee) in his profession. The N. Y. Post of January 11, reported him as saying:

"There is a certain little group coming into Equity, coming not through the stage door but through the (here his words slurred and he may have said either 'South' or 'back') . . . door."

The N. Y. Herald Tribune of the same date put it this way:

"There is a certain little group trying to enter Actors' Equity, not through the stage door but from the cellar."

The N. Y. Times of that date reported the passage thus:

"There is a certain little group that is entering Equity, not by the stage door but with the aid of some unscrupulous managers who allow talentless Communists to enter the theatre."

The rally was organized by "The Friends of Frank Fay," and afforded the Catholic church an opportunity of putting into effect its tactic of labeling everyone who dares to criticize anything in its policy as a ruthless and Godless Communist. About 20,000 people attended, and although the meeting was supposed to be a defense of Frank Fay, its theme was "America's answer to Communism." The speakers, accord-

After praising Equity as "the finest organization ever put together," Fay said:

"There is a certain little group coming into Equity, coming not through the stage door but through the (here his words slurred and he may have said either 'South' or 'back') . . . door. They have nothing to offer you but the bad breath of Marx."

N. Y. Post, Jan. 11, 1946

denial communism in the theater.

"There is a certain little group trying to enter Actors Equity, not through the stage door but from the cellar," Mr. Fay declared. "Talentless communists, they have little to offer you but a bad breath and a message from Marx."

N. Y. Herald-Tribune, Jan. 11, 1946

not the mass of actors.

"There is a certain little group that is entering Equity, not by the stage door but with the aid of some unscrupulous managers who allow talentless Communists to enter the theatre," he asserted. "These people have nothing to offer you but a message from Marx. But they'll be stopped."

Mr. Fay charged that

N. Y. Times, Jan. 11, 1946

Above are facsimiles of the discriminatory statement of Frank Fay, the Catholic actor, at Madison Square rally January 10, as variously reported in the N. Y. 'Post,' N. Y. 'Herald Tribune,' and N. Y. 'Times' of January 11, 1946.

ing to the N. Y. Times' report, "assailed the Soviet Union as a slave state and Communism as a Godless philosophy seeking to undermine American democracy." It was all a part of the determination of the policy-makers of the Catholic church to stir up a war against Russia.

THE CATHOLIC CHURCH AND ECONOMICS

[This is the third of a series of articles on "The True Nature and Structure of Roman Catholicism."]

By L. H. LEHMANN

THE GREATEST ENIGMA among all of the Catholic church's aims and activities in its attitude toward economics. The confusion thus created tends, on the one hand, to make American business men regard the Catholic church as a "conservative" force; on the other, to foster the widespread notion in Labor circles that the Catholic church is a staunch—almost radical—friend of the working man.

Naturally, the Catholic church is not anxious to resolve this confusion, since it serves its interests by preventing its opponents on both sides in the economic struggle today from forming a united front against it. Most of its literature on economic matters, while giving definite indications of its real objectives, is written with an eye to the particular group to which it is directed. Papal encyclicals, for instance, on economics are so cleverly worded that they excel all others in the use of what is traditionally known as 'pontifical circumlocutions.' Like the ancient Oracles of Delphi, they have a satisfactory answer for every side, and leave the desired impression that the Catholic church is all things to all men.

In order to discover what the real aims of the Roman Catholic church are in the field of economics, it is first necessary to examine its historical background and compare it with its present teachings; then fit them in with its concept of a "perfect order" of government.

HISTORICAL BACKGROUND

Early Christian doctrine did not encourage the amassing of wealth by individuals. However, the manner in which the Roman Catholic church later incorporated this doctrine into its thinking is a sample of one of the weirdest twists of its moral and social outlook. By a convenient and subtly self-justifying distinction, the Catholic church turned thumbs down in horror against the accumulation of wealth in the form of money and goods, but approved and supported wealth in the form of land and slaves. To the Protestant mind it is impossible to conceive how Jesus Christ could ever have approved of such a distinction. Yet this outlandish distinction continues to dominate the economic thinking of the Catholic church today.

In Jesus' day there was no such cleavage between land and other forms of wealth such as was evident in the later Middle Ages. The Roman Empire was highly commercialized. Land was bought and sold perhaps as freely as at present in capitalist countries. H. G. Wells (*Outline of History*, vol. 2, pp. 459-60) tells us:

"In the third and second century B.C., this release, this untethering of wealth, began to tell upon the general economic life of the Roman and Hellenized world. People began to buy land and the like not for use, but to sell again at a profit; people borrowed to buy, speculation developed . . . Everyone was developing prop-

erty. Farmers were giving up corn and cattle, borrowing money, buying slaves, and starting the more intensive cultivation of oil and wine."

The Catholic church's principle that conceived of a feudal baron as being moral and a business man immoral could not, therefore, have come from either the teachings of Jesus or the early Christians. But it is easy enough to see how the Catholic church acquired this 'split personality' on the question of wealth. It came about by the pressure of two influences cutting toward the center of the church's moral tenets. The first was the gradual increase of the properties of the church itself. The second, the erosion of the old Roman Empire, with its decline of commerce and the closing in of the feudal period, during which the properties of the church acquired the character of feudal fiefs. It is a fact of history that the beginnings of serfdom and the power of the Catholic church both occurred under the Emperor Constantine, who according to H. G. Wells (op. cit., p. 551):

"tried to make a caste of the peasants and small cultivators, and to restrict them from moving from their holdings. In fact, he sought to make them serfs. The supply of slave labor had fallen off because the empire was no longer an invading but an invaded power; he turned to serfdom as the remedy."

In another century the Dark Ages descended on Europe. The passing of the Roman military power made all life and property insecure, and accelerated the formation of the feudal system under which each person became the serf or vassal of a powerful "protector." Bishops became feudal lords; the church became indissolubly wedded to the status quo, and thus the dichotomy was complete. It was an easy mat-

ter for the theologians to conceive of landed wealth and serfdom as something moral, good and noble, but commercial and other forms of wealth—which had virtually disappeared from the European scene—as immoral, ignoble and destructive of the social order. The early Christian prejudice against wealth in any form was thus conveniently watered down to a condemnation only of the commercial and outward manifestations of wealth. The substance of wealth—the possession of land and the labor of serfs—was given the approval of the church. It was easy to find metaphysical proof that such an economic system was in keeping with what Papal encyclicals today constantly refer to as the "order of nature."

If anyone thinks that the Catholic church today has abandoned its aim to bring the world back to the feudal conditions of the Middle Ages, he either has been deceived by the oracular nature of pontifical pronouncements on economics, or has failed to read correctly the writings of the Catholic church's outstanding economists in America. The late Msgr. John A. Ryan, for instance, whom some of the severest critics of the Catholic church regard as one of the greatest champions of Catholic liberalism, has the following to say in his official textbook, *Catholic Principles of Politics* (p. 167):

"After all, the liberal economic views of Pope Leo's Encyclical on Labor, the Bishops' Program of Social Reconstruction, and the statement of the Archbishops and Bishops of the Administrative Board of the N.C. W.C. are more conservative than the views and politics to which they are opposed, for they go back in spirit and essence to the Middle Ages."

Furthermore, no matter how much

it may be disliked or denied, the collaboration of the Vatican with the Axis dictators, Catholic spokesmen's open condemnation of modern capitalism that went with it, the approval of the Corporative State in Pope Pius XI's well-known Encyclical *Quadragesimo Anno*, the advocacy of the Corporative State by the Catholic hierarchy of America in their pronouncement on "The Church and the Social Order" in 1940, when the Axis dictators were having everything their own way, were all a part of the aim of the Catholic church to help restore the economic "order of nature" that existed in the Middle Ages. It was at that time also, in April, 1940, that the influential Jesuit magazine *America* sounded the call for "*a return to an integral social order, the principles of which are still preserved in our languid memory of the great medieval experiment.*" Hitler's whole idea, according to the Father Edmund A. Walsh, the Jesuit geopolitician of Georgetown University, was also to restore the Holy Roman Empire of medieval times.

The virtue which the Catholic church saw in the program of Fascism was its determination to overthrow the capitalist system of the "plutocratic democracies" which Catholic spokesmen have always condemned as the child of Calvin and the Protestant Reformation.

The influential Jesuit magazine, *America*, of May 17, 1941, (six months before Pearl Harbor) put it this way:

"How we Catholics have loathed and despised this Lucifer civilization, this nationalist creation of those little men who refused to bend the knee or bow the head in submission to a higher authority . . . Today, American Catholics are being asked to shed their blood for that particular kind of secularist civilization which they have been heroically repudiating for four centuries. This civilization is now called

democracy, and the suggestion is being made that we send the Yanks to Europe again to defend it . . . All the Yanks in America will not save it from disintegration. Unless a miracle occurs, it is doomed . . . finally and irrevocably doomed."

The Catholic view of the superiority of the thirteenth century over our twentieth is pungently expressed by the Jesuit Father Robert Gannon, President of Fordham University, when he was asked his opinion on the atom bomb:

"Our savage generation cannot be trusted with it. Such power of destruction would have been a social hazard even in the civilized thirteenth century."

THOMAS AQUINAS

The feudal system of economics was in keeping with the Catholic church's hierarchical concept of authority. The king was on the top rung of the earthly ladder and was absolute ruler of all material things. All land belonged to him; others held land merely in fief to the king. In fact, none but the king could own land outright.¹

In spiritual matters the Pope was the undisputed head, but since the spiritual order is regarded as superior to anything in the material order, the Pope included the king and all material things also under his dominion.

The thirteenth century found the Catholic church in full dominance of the Western world, controlling one-third of all the land in Europe.² Up till then, in spite of endless struggles between the Papacy and the tem-

¹ From this we get our word "real" estate, from *reale* or "kingly;" that is, in democratic countries the ordinary citizen can own land outright, which formerly was not possible since all lands were owned by the king.

² *Cambridge Modern History*, I, 662.

poral rulers, Europe was completely frozen economically into the feudal mold. Everything was static. There was little trade or commerce as we know it today; no progress of any kind in material things. This "static" state of society well suited the Catholic church's ideology, since revolutionary change of any kind brings new ideas in religion and government and is therefore always feared by the church's rulers.

But in the thirteenth century began an expansion of trade and increased use of money, the first stirrings of what later became known as the industrial revolution. The church was then faced with the necessity of reconciling itself in some way to the change and at the same time of controlling this new force. The man that effected this reconciliation and temporarily saved the structure of the church was Thomas Aquinas, the Catholic church's greatest theologian. What Aquinas did was, on the one hand, to adjust Catholic moral and ethical principles under which buying and selling would be justified; on the other, to control the revolutionary possibilities of the new commercial idea so that it would not change substantially anything in the religious dogmas of the church or in its hierarchical system of authority. In fact, he fixed in even more rigid molds than before both the dogmas of the church and the principles of civil government. These ethical-economic concepts of Aquinas, enforced by the church and by the kings acting under its dominion, controlled the economic and social life of Europe till the Reformation in the sixteenth century swept away most of them as obstructions to real spiritual and industrial progress.

The need for this change of the Church's economic outlook in the thirteenth century is clearly explained by John W. McConnell, in his work, *The*

Basic Teachings of the Great Economists (p. 176) as follows:

"But in the very century in which Aquinas lived, the Thirteenth, commerce and trade with their demands for money and credit were swinging into a rapid tempo. In spite of the toll houses, the laws against trade, the opposition of the church and the arbitrary restrictions of feudal lords, the small band of traders which moved across Europe during the Middle Ages now swelled into a mighty throng of merchants."

To meet this demand, Aquinas admitted the need of accepting the idea of wealth and private property, with the provision that they must be used for "social good." He put forward the idea of a "just price," as against competitive market prices arrived at independently of moral pressure or based as before upon the privileges that gave kings and their favorites monopolies in the distribution of goods. He also admitted some exceptions to the church's previous outright condemnation of interest for money loaned.

Although Aquinas' reformulation of Catholic economic doctrine could not stem the tide of technological and social progress and the revolt of the masses, his ideas are still used by the Catholic church to this day. They have been made into a philosophical foundation on which the Catholic church hopes to reconstruct the social order after the expected collapse of democracy and capitalism. It is Aquinas who speaks today through every Catholic book or pamphlet which touches on economic questions.

THE CATHOLIC CHURCH AND CAPITALISM

Catholic literature is replete with defenses of private property and attacks on Socialism and Communism. But it also contains such violent denunciations of capitalism that are equalled only by those of the wildest radicals.

Following are a few examples:

"Behold a leper has come in the midst of us and has touched us and our children with its rotting hand . . . our Holy Mother the Church, who from the beginning, until now, tried to shield her children from the grasp of this hand, is now being accused of being the mistress of this same evil—Capitalism."³

Columbia, official organ of the Knights of Columbus, in its issue for June, 1945, says:

"Capitalism, which Dean Inge and all other competent analysts cannot help deriving from Calvinism, has wrought such havoc, has evoked such storms and protests, has engendered such tensions that the final results of the drama cannot be foreseen."

This opposition of the Catholic church to capitalism has its roots in the Catholic consciousness of the fact that the feudal hegemony of the Catholic church was broken up by the combined power of capitalism and the Protestant Reformation. There is a further recognition of the fact that Catholic socioeconomic ideas are incompatible with a progressive, competitive mobile society. Father Benjamin L. Masse, S.J., outstanding Jesuit exponent of Catholic economic ideology, openly recognizes this incompatibility. Identifying Roman Catholic hegemony with the "natural law" and the "law of Christ," he stresses the contradiction between the two systems as follows:

"But Pope Leo was not content with edifying generalities. With scant regard for the Captains of Industry and the Lords of Finance . . . he struck down, in the name of natural law and the law of Christ, three basic heresies of the Liberal credo—free competition, freedom of contract and the stultification of the State."⁴

³ From *The Torch*, official publication of the Dominican Fathers, May, 1944.

⁴ *Economic Liberalism and Free Enterprise*, by Benjamin L. Masse, S. J., America Press, p. 8.

Is the Catholic church, then, the uncompromising friend of the working man?

THE CATHOLIC CHURCH AND LABOR

The strategy of the Catholic church in wooing the laboring classes to its side is in keeping with that of all "conservative" and Fascist movements, clearly exemplified right now in the successful plan of Argentina's dictator Peron to win the working-class people to his side. The skillful manner in which it is carried out gives the impression of a reformist rather than a revolutionary movement. The Catholic church today is trying to repeat what Thomas Aquinas did for it in the thirteenth century—to reconcile itself as much as it dares to change within the framework of its hierarchical and authoritarian principles for the government of the world. Its strategical and tactical position is best summed up by Harold E. Fey, in a recent series of eight articles in *The Christian Century*, entitled "Can Catholicism Win America?" It deserves to be quoted in full:

"The Catholic plan for changing the industrial order has three objectives; security, ownership and partnership. It is no accident that stability is its first requisite. Ownership for workers gives them a stake in society and partnership a share in the control of the industrial process. This plan is a composite created from the encyclicals of Leo XIII, Pius XI and Pius XII, supported by the American bishops' 'Program for Social Reconstruction' of 1919. Its nearest parallel in modern economic organization is that provided by the plan adopted but never put fully into effect by Benito Mussolini in Italy as the 'Corporative State.' Catholics deny that this plan as conceived by the Pope and the American hierarchy is Fascism. Rather, they maintain that it

will set up beside the mechanism of political democracy a method of achieving economic democracy. The Catholic plan for a modern industrial society is not often stated simply. The most succinct description this writer has heard was given at a 'Catholic Conference on Industrial Problems' held recently in Chicago. There the Most Rev. Francis J. Haas, former head of the Fair Employment Practices Committee and more recently Bishop of Grand Rapids, outlined it in these words:

'Under this system all employers, workers, professional persons—all would be organized. They would elect representatives from their respective industry or profession to deal for them, and these representatives with government representatives guiding them but not dictating to them would in actual practice operate the industry or profession. Thus the direction of the system would be tripartite. The representatives would be chosen from each of three categories—management, workers, and government.'

"The defects of this proposal should not obscure its points of strength, not the least of which is its recognition of the necessity of organization and its consequent strength as a propaganda device for use among the American working people."

It must be remembered that the Catholic church's attitude in America on many issues is often different from, sometimes seemingly opposed to, its attitude and teaching on the same issues in Europe. That it seems to take the side of the working man in the United States should not be surprising. Most of the Catholic population arrived here as penniless immigrants when Protestant settlers were already prosperous and well-established. Most of the church's wealth in the United States

has come from the contributions of successful working-class people. They say that St. Patrick's Cathedral in New York was built by the contributions of Irish servant girls. In the poverty-stricken countries of Europe, on the other hand, the church owes all it has to vast landed properties and its alliance with and support of rich landowners and aristocratic families. There it has not shown the least desire to ameliorate the conditions of abysmal poverty, squalor and ignorance that are the lot of the masses of the common people.

That the Catholic church's attitude toward the working population in Europe is in keeping with its real teachings can be judged from its official pronouncements as follows:

On Wages: Pope Pius XI, in his much-vaunted encyclical *Quadragesimo Anno*, in support of Mussolini's Corporative State, puts the working man in his place as follows:

"Let the working man and employer make free agreements, and in particular let them agree freely as to wages; nevertheless, there underlies a dictate of natural justice more imperious and ancient than any bargain between man and man, namely, that wages ought not be insufficient to support a frugal and well-behaved wage-earner."

Without belittling the sincerity of the Pope's intentions, it is evident that his ambitions for the working man are not too high.

On Living Conditions: Pope Leo XIII, in his encyclical *Rerum Novarum*, publicized the world over as "Labor's Charter of Liberty," emphasizes the natural inequality that must always exist between the classes, as follows:

"Let it be laid down, in the first place, that humanity must remain as it is . . . Unequal fortune is a necessary result of inequality of condition . . . To suffer

and endure is therefore the lot of humanity; let men try as they may, no strength and no artifice will ever succeed in banishing from human life the troubles that beset it."

On Popular Sovereignty: Pope Leo XIII condemns representative governments of the people in his encyclical *Immortale Dei*, and makes it clear that the masses of the common people cannot be conceived as self-governing, law-abiding citizens, but only as dangerous disturbers of the peace. (See our February issue, p. 46)

THE REAL ECONOMIC AIMS OF THE CATHOLIC CHURCH

Despite what appears to be a barrage of double-talk in official Catholic pronouncements, for property, against capital, for labor, against liberty, and so forth, it would be strategically dangerous and unjust to impute a lack of sincerity on the part of the Catholic church in its effort to change the world to suit its plans. It cannot be too often repeated that an organization of the size and power of the Roman Catholic church cannot be held together by a conscious tissue of lies. Such power and grandeur grow only out of dogmatic conviction of absolute right and justice. To understand how this conviction is formed, it is necessary to piece together the seemingly contradictory aspects of Catholic philosophy until the true pattern and its ultimate goal appear.

In the two preceding articles of this series, the medieval political and social structure of Roman Catholicism has been outlined. If this is kept clearly in mind, it is easy to see that there is really no contradiction between the Catholic church's defense of private property and its antagonism to capitalism.

The policy-makers of the Catholic church realize that an exact duplica-

tion of medieval economic relations is not possible under present technological conditions. They know, for instance, that in medieval times, although the king held title to all land, the Catholic church's control of things was not thereby impaired—was, in fact, more firmly entrenched. They also know that today, when socialist governments take "title" to land and industry, as in Russia, they also take over complete political control and reject all juridical dominance of the Catholic church. Furthermore, they observe the tendency of all-powerful collectivist movements—communist, socialist and others to the left of center—to become secular and anti-Clerical. This happens even in the most Catholic of countries. In Poland, for instance, the present Provisional Government, almost immediately after it took over from the Catholic-supported Polish Government in Exile, renounced Pilsudski's Polish Vatican Concordat, and decreed that all marriages be performed by civil registrars (though not prohibiting church ceremonies). These decrees favored nationalizing all basic industries employing more than 50 persons per shift. In Catholic Spain the same thing would have happened if Franco had not crushed the Republic of 1931.

Therefore, although government ownership would not be theoretically incompatible with Catholic ideology—provided that an hierarchal social structure could be maintained within such a system—Catholic spokesmen realize that the modern trend to economic collectivism threatens the entire structure of their church's organization. It is for this reason that the Catholic church insists on the defense of private property.

Capitalism, on the other hand, is as much a danger to the church's struc-

ture as economic collectivism. The American proverb: "*From shirt sleeves to shirt sleeves in three generations,*" contradicts the kind of social caste system that the Catholic church requires to maintain dominance. The history of Protestant countries since the Reformation proves that the Catholic church loses control over the working class when its intelligent members rise in the economic and social scale to become doctors, lawyers, scientists and successful business men. Nor can it, on the other hand, retain the former support of the upper classes, many of whose members, as a consequence of equality of opportunity, sink to the lower levels of society. The entire body politic is thus changed around and becomes uncontrollable in the Catholic hierarchical scheme. This is the main reason why Catholic spokesmen condemn our present civilization in America as chaotic, splintered, Godless and unwilling to bend the knee to constituted authority.

THE FORMULA

However, Catholic policy-makers are not without a formula to meet the dangerously-tangled situation they see in the world today. Since Communism or Socialism would entirely exclude the Catholic hegemony, they fall back on a simple modernization of the plan of Thomas Aquinas in the thirteenth century, when the church was faced with a like difficulty. This formula to save Catholic interests in this changing technological age is simply: *defense of private property under regulation of governments pledged to protect the Catholic religion.* The late Msgr. John A. Ryan puts it concisely as follows in his book, *Catholic Principles of Politics* (p. 157):

"Between these two extremes there is a 'via media' completely consistent with Christian morality and with sound economic principles. It is manifestly im-

possible to expect good economic order if wages, prices, working conditions and the public good are left to chance or to the haphazard methods of so-called free enterprise."

This is a powerful formula, because it coincides with natural economic tendencies. It is also a dangerous formula, because it coincides, to a great degree, with the economic thinking of many liberals, and for which reason it gives the Catholic church a standing in some liberal circles where it has no place whatever. It is this formula that has brought about an unholy alliance between two natural enemies—the Catholic church and democratic liberalism, with near-disaster to the latter. It is also a formula that must inevitably lead to the Corporative State of Fascism.

A disastrous example of this unholy alliance was the support given to Franco during the Spanish civil war by the New Deal's *foreign policy*, in order to obtain the Catholic church's support for Roosevelt's *domestic policy* at that time in the United States. The direct results of this shameful compromise were the overthrow of the Spanish Republic, the Axis encirclement of France, the increase of Nazi-Fascist prestige throughout the world and the necessity, in the end, of the greatest war in history to repair the initial error.

It is clear that there was neither contradiction nor hypocrisy in the Catholic church's support of the New Deal's *domestic* economic policies, and its opposition to Roosevelt's *foreign* policies, with the sole exception of the Spanish Civil War, in which our policy was dictated by Catholic pressure.

The New Deal not only conformed *theoretically* with objective Catholic interests. The Catholic population of the United States is largely concentrated in the cities, where the effects of unemployment were most deeply felt, and

relief and work projects were of immense practical benefit to the church. In foreign policy, except for the Spanish incident, the situation was the exact reverse. Here the Roosevelt administration was supporting Protestant England against a Europe which was not only Catholic-dominated, but which had gone far toward implementing, under Fascism, the socio-economic ideals of the church, and approaching its "ultimate vision."

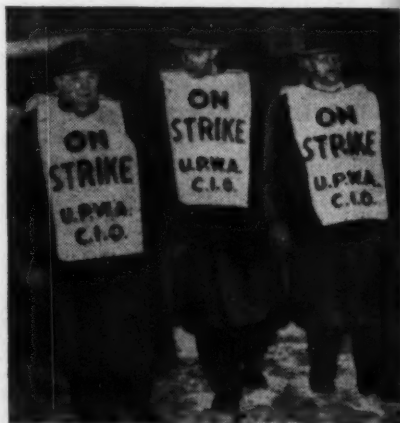
The ultimate ends of this formula that is more or less common to Roman Catholicism and democratic liberalism are, of course, diametrically opposed. What the democratic liberals want is simply government intervention for the purpose of guaranteeing employment and social security for all. What the Catholic church wants is the Corporative State, of which the Axis dictatorships have been experimental examples. In such a State, monopoly is solidified and cartelized, workers are regimented, economic opportunity becomes limited and eventually non-existent, freedom for all religions is denied and the Catholic church is made the religion of the State and is alone protected by the State. Worse than all, there is no social mobility, no rising and falling of individuals from one class to another, as became evident early in Mussolini's Italy and Hitler's Germany and later became permanent by decrees against the alienation of farms and decrees curbing the right of workers to change jobs.

Such a state conforms to the *integralist, organic* State, where everyone, like a cell in a body, is fixed in his "natural place," as explained in the previous article of this series.

Neither is there any essential contradiction between the Catholic church's declarations that the worker must remain poor and in subjection, and its

declarations that the worker must not be oppressed and should receive a living wage. The Catholic church does not want the poor oppressed; it *simply wants the poor to remain poor*; that is, to remain in their own class. The Catholic church has elevated, almost to an article of faith, a perverted meaning of the saying of Jesus "*The poor ye have always with you.*" No Protestant takes those words as anything but a literal statement of fact concerning time and place: never as a *mandate* from Jesus Christ that a class of poor must always be maintained. Yet, Pope

PRIESTS ON THE PICKET LINE



HERE TWO PRIESTS—FATHER EDWARD PLAWENSKI AND FATHER AMBROSE ONDRAK — ARE SHOWN PICKETING WITH THE STRIKING BUTCHERS LAST JANUARY 16 IN CHICAGO.

This is in keeping with the present policy of the Catholic church to win over the working man to its new economic formula. It is similar to the spectacular efforts of the church-supported 'Peronistas' in Argentina to arouse the working classes against both the capitalists and the communists and in favor of the Catholic economic line.

Leo XIII, in his so-called "Labor's Charter of Liberty," starts out by laying this down as a basic principle for all time, "that humanity must remain as it is."

Thus, the Catholic church's magic formula boils down to advocating not the kind of economic security that would abolish poverty, but rather a kind of "security in poverty," somewhat similar to the condition of a serf in a well-managed estate. The working man must be taken care of and, above all, given every encouragement, even money bonuses, to raise a large family. No matter how highly industrialized the ideal Catholic State would be, the benefits as far as the working man is concerned, would eventually be nullified by overpopulation fostered as a matter of doctrinal principle by the Catholic church.

THE ULTIMATE VISION

The contrast between the ultimate aim of democratic liberalism and the Roman Catholic plan for the governing of the world is brought out in the writings of Msgr. Robert Hugh Benson. His novel, *The Lord of the World*, has been republished in this country last year and the publishers state that "*its timeliness makes the novel of immediate concern to Christians and particularly to Catholics whose spiritual leadership in the world has become the chief antagonism of this new way of living.*" The story projects itself into the future and depicts a world in which enlightenment and social, scientific progress, under democratic governments, have eliminated most human ills and established a high standard of living—except in Rome, which is given over to the full sovereignty of the Pope. Life under Papal sovereignty is described on page 127 as follows:

"Then he had set about ruling his city: he had said that on the whole the latter

day discoveries of man tended to distract immortal souls from a contemplation of eternal verities . . . So he had removed the trams, the volcars, the laboratories, the manufactories. Then he had divided the city into national quarters . . . Rents had instantly begun to rise, so he had legislated against that by reserving in each quarter a number of streets at fixed prices . . . The rest were abandoned to the millionaires. Then he had restored Capital Punishment; and he had added to the crime of murder, the crimes of adultery, idolatry, and apostasy."

On page 139, the contrast between the aristocracy and the lower classes, which seems to be necessary wherever the church rules, is described as follows:

"The true Romans possessed a multitude of their own churches, they were allowed to revel in narrow, dark streets and hold their markets . . . The Easterners resembled the Latins; their streets were as narrow and dark, their smells as overwhelming, their churches as dirty and as homely."

Then, on page 143, is the following apotheosis of the Pope as the Lord of the World:

"Far ahead . . . moved the canopy beneath which sat the Lord of the World, and between him and the priest . . . swayed the gorgeous procession—Protonotaries Apostolic, Generals of Religious Orders and the rest—making its way along with white, gold, scarlet and silver foam between the living banks on either side . . ."

Here is brought out the Catholic vision of economic society which, like its view of society as a whole, is one of visible contrasts: bishops in scarlet silk, workers in homespun; proud lady and humble servant girl; kings on high, obedient subjects beneath; lords in castles, peasants in huts. It is in effect a romanticized conception of medieval life—which was anything but romantic to the common people. To this vision, social equality is anathema, a well-

dressed working man or woman unethical; social and political equality of all classes and creeds anarchy.

Benson's description of ideal world conditions under universal Papal sovereignty has been brought up to date by a recent imaginative Catholic novel entitled, *John Smith Emperor*. It describes how the world is brought under the control of the Pope by means of a secret weapon which is kept in the Vatican. The Pope comes to New York to crown the Emperor in the presence of the kings of the seven "confederations" into which the world is divided—after

all the nations have submitted to the Roman Catholic church:

"The press and radio announced that the coronation of the Premier as Emperor would take place in New York, the future capital of the world. The monarchs of the seven confederations and the governors and representatives of all the nationalities were officially invited.

"The program would consist of a Pontifical Mass which would be celebrated by the Cardinal-Archbishop of New York. The Pope would assist from his throne, and he would solemnly anoint the new Emperor and place the crown on his head."

(Next month this series will be continued with an article on the important subject of "Catholicism's Moral Code.")

THE CATHOLIC CHURCH AND NEGRO SLAVERY

AT THE CONGRESS OF VIENNA (1815) which settled the peace of Europe after the Napoleonic wars, the Pope's representative was present in the person of Cardinal Consalvi, then Papal Secretary of State. During the Congress, Lord Castlereagh, the British representative, requested the intervention of the Pope for the abolition of the Negro slave trade.

In his recent book, *Contemporary Italy*, Count Carlo Sforza (p. 81) quotes the following from the dispatch which Cardinal Consalvi sent to the Vatican in response to the request of Lord Castlereagh:

"Lord Castlereagh went so far as to tell me that England desired the co-operation of the Holy Father in an affair that he had much at heart and about which he spoke with an earnestness that your Eminence could scarcely imagine. And what was it all about? Your Eminence will be as surprised as I was when I learned that he had

in mind to speak about the Negro slave trade.

"I had to bear in mind that a too curt response would not have been pleasing in view of the tremendous interest that the English government takes in this affair, as is proved by the text itself of Lord Castlereagh's note. I got a clear idea of the necessity of adding something which would satisfy the English government without, however, compromising us. Other reflections presented themselves to my mind which seemed to me very serious, such as the fact that in order to recognise a certain usage as contrary to humanity and charity, the head of our government had to undergo pressure from a non-Catholic power, and that the Holy See has remained so long silent on a subject of such serious interest. I reflected also on the fact that we might offend the Catholic powers which hold to the preservation of this usage which is very useful to their pecuniary interests."

This is a good illustration of the traditional cynicism of the Vatican to deep moral problems and its use of mere words to hide its real intentions. It is a good example also of its conscious efforts to please the forces of reaction regardless of Christian moral principles.

CHRISTIAN OR PAGAN?



ABOVE IS PICTURE OF THE MASS ALTAR IN CARDINAL DOUGHERTY'S CATHEDRAL IN PHILADELPHIA LAST CHRISTMAS. THE CARDINAL HIMSELF IS KNEELING AT THE BOTTOM OF THE STEPS.

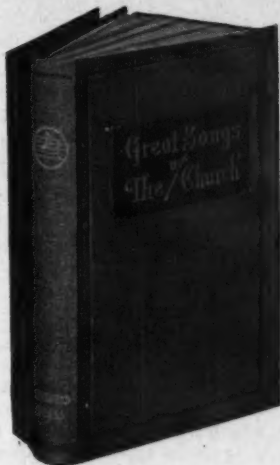
Protestants can see little difference in this 'sacrificial altar' in a Roman Catholic church and that of a pagan shrine. For here external ritual and a mass of graven images and sun-god symbols have obliterated the saving message of the Gospel of Jesus Christ.

OF CHRIST, Paul says (Heb. 7:26, 27):

"For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens:

"Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself."

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QUOTES FROM A JESUIT

GEORGE TYRRELL was an Irish Jesuit priest who left the Roman priesthood in 1906. He was born an Anglican but joined the church of Rome in England when he was 18 years old. He is famous for his open letters to Pope Pius IX. The following extracts from *George Tyrrell's Letters*, by M. D. Petre, London, 1920, are worth remembering. Most of them are from letters written before he left the church and while he was still a Jesuit priest:

► "The wish to be carried in another's arms, to be led blindfold, to be delivered from one's inevitable responsibilities, is more natural than supernatural, and it is one on which a priesthood of any kind is naturally tempted to trade." (1903)

► "There is nothing in the Catholicism of Canada, or Ireland, or Spain, to hold out against modern education, and the Clericals know that well enough, and put all their trust in ignorance and obscurantism." (1904)

► "I believe, with à Kempis, that the two tables are needed—the Word and the Altar; but if they are to be divorced I should let the Altar go first. If we (i.e. the Jesuits) had real care for souls, and not merely for proselytes, we should do what the Methodists do and have a prayer-room in every village and corner where the priest cannot come, but where devout guildsmen might read the Gospel to the poor (with notes, if necessary), and perhaps conduct the stations or other simple and sensible Catholic devotions. Our apparatus of priests, altar, presbytery, etc., etc., is too complicated." (1901)

► "I often thank God I was not born and bred a Roman Catholic, and therefore know experimentally that the substance and the most vital truth of religion does not stand or fall with the Roman Church." (1908)

► "I am glad God is to judge me, and not any of his servants." (1909, a month before his death.)

CATHOLIC CHURCH IN BAVARIA

DR. WILHELM HOEGNER, new Socialist premier of Bavaria who replaced Catholic, pro-Nazi Friedrich Schaeffer, was himself born a Roman Catholic, but developed into one of the many anti-Clerical and anti-Nazi Catholics who suffered so much at the hands of Hitler's agents. It was the wholesale persecution of such anti-Clerical Catholics that was publicized in this country as 'Hitler's persecution of the Catholic church,' and which made so many Americans believe that there could have been no alliance between Hitler and the Vatican.

The Munich correspondent of the *Christian Science Monitor* recorded in a recent issue of that paper an interview he had with Dr. Hoegner. With regard to the future position of the Roman Catholic church in Bavaria, Dr. Hoegner stated he aimed at "prevention of the Roman Catholic church from exercising anything more than normal political control of the people of staunchly Roman Catholic Bavaria."

In answer to the question, "What is your religion?" Dr. Hoegner replied:

"I have no particular religion. I was born of a Roman Catholic mother and a Protestant father, and baptized a Roman Catholic. But I have always fought for freedom against oppression by the church which I saw in my youth. I am against the reopening of Roman Catholic confessional schools. It is better to have them as you have them in the United States."

When his attention was called to the fact that there are Catholic parochial schools also in the United States, Dr. Hoegner declared:

"It all depends on how you define confessional schools. It would be useless, of course, to put a Protestant teacher in a school where the pope

lation was 100 per cent Catholic. If pupils and teachers are of the same religion, there is nothing you can do. However, *under the Bavarian Concordat [with the Vatican] of 1925 all schools were confessional schools and the teachers actually became instruments of the church, which is one of the reasons Bavaria went Nazi.*"

This measured testimony of a baptized Bavarian Catholic that Catholic-church control of the schools was one of the reasons why Bavaria went Nazi is worth remembering. Dr. Hoegner was a member of the Bavarian Diet before Hitler came to power, and suffered at the hands of the Nazi regime because of his opposition to the collaboration of the Catholic church with Hitlerism.

It is to be hoped that he will now succeed in carrying out his policy of separating Church and State in Bavaria. This would benefit Germany as a whole and be one more safeguard against the future alliance of the Catholic church with another dictator.

E. STANLEY JONES, after a preaching tour in South American countries, wrote the following in an article in *The Christian Century* of last July 18:

"The authoritarian religion imposed on Latin America has created more skepticism there than exists in almost any other part of the world. The Latin-American mind has had no resting place between infallibility and infidelity. It cannot take the infallibility, so it reluctantly gives way to infidelity. The soul of educated Latin America is a vast moral and spiritual vacuum into which every sort of cult is rushing and gaining allegiance, from positivism, the worship of humanity, to spiritualism and everything in between. The idea that Latin America is solidly Roman Catholic is not true."



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ANSWERS

By JOSEPH ZACCHELLO

EACH MONTH, Mr. Zacchello, a former priest, answers objections made by Roman Catholics against the beliefs of Evangelical Christians. All texts of Scripture quoted are from the official Catholic version of the New Testament.

His answers this month concern:

MORTAL AND VENIAL SIN

ROMAN CATHOLICS SAY:

A person can commit two kinds of sins against God: mortal and venial. Mortal sin is a grave offense against the law of God or of the church. It is called "mortal" because it kills the soul by depriving it entirely of sanctifying grace. Venial sin is a small and pardonable offense against God and the laws of the church.

They attempt to prove this from the Bible as follows:

Jeremiah said of the Jews: "*They did worse than their fathers.*"—Jer. 7:26. Christ said to Pilate: "*He who betrayed me to thee has the greater sin.*"—John 19:11. In many other passages of the Bible we also read that it is possible to sin and still remain just, but since no one can commit a mortal sin and be just at the same time, there must be some distinction between sins that kill the soul and change a man from being just to unjust, and other sins that a just man can commit and yet remain just.

In Proverbs (24:16), it also says: "*The just man falleth seven times.*" And in James 3:2: "*In many things we all offend.*"

Again in Matt. 12:36: "*But I tell*

you, that of every idle word men speak, they shall give account on the day of judgment."

Thus, Catholics conclude, every idle word surely cannot deserve death, that is, be a mortal sin.

ANSWER:

According to the Bible, there is no distinction drawn between mortal and venial sins. It is true that not all sins are equally heinous in character. At the same time, it is equally true that all sins bring death to the soul. The Jews did worse than their fathers; those who betrayed Christ committed a greater sin than Pilate. But who would dare say because of this that the early Hebrews and Pilate therefore committed only easily pardonable or mere "venial" sins?

The Apostle Paul makes no distinction between sins when he says: "*The wages of sin is death.*"—Rom. 6:23. Again in Galatians 3:10 he says: "*For it is written: Cursed is everyone who does not hold to all things that are written in the book of the law.*" James 2:10 also says: "*For whoever keeps the whole law but offends in one point has become guilty in all.*"

The disobedience of our first parents in eating the forbidden fruit in the Garden of Eden may appear to be a very small sin. Yet the consequences for the whole human race were incalculable. The distinction, therefore, between mortal and venial sins is arbitrary and absurd.

The just man is not one who is without sins, or who commits only venial sins, or whose sins have been canceled by the rite of baptism or by absolution of a priest in confession. "*There is not one just man.*"—Rom. 3:10. "*But we are all as an unclean thing, and all our righteousness are as filthy rags.*"—Isaiah 64:6. A man is not just because

his works are the fulfillment of the law of God, since good works are the evidence and fruits of justification. They are in no way the *cause* of a man being justified. "*By their fruits you will know them.*"—Matt. 7:20.

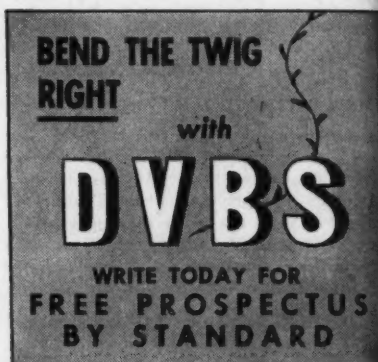
A man is made just by believing in Jesus Christ as a complete Savior who will *cover*, not *credit* sins. "*Blessed [just] are they whose iniquities are forgiven, and whose sins are covered; blessed is the man to whom the Lord will not credit sin.*"—Rom. 4:7, 8. "*But to him who does not work, but believes in Him who justifies the impious, his faith is credited to him as justice.*"—Rom. 4:5.

It is easy to understand why the Roman Catholic church insists upon the distinction between mortal and venial sins, despite the teaching of the Bible to the contrary. The apostasy of the church of Rome in this, as in other matters, is rooted in its greed for money and power. The invention of venial sin made the teaching of Purgatory possible—the fire of which does not burn the poor souls of departed loved ones, but rather keeps the pots boiling in the Pope's Roman kitchens.

It is impossible to make money out of the Bible teaching that there is no distinction between sins; that hell for all eternity is for unbelievers and heaven for believers in the saving power of Jesus Christ. Souls safely in heaven do not need the masses of priests on earth, and souls in hell cannot be released by the ministrations of priests nor the burning of candles before shrines of the Virgin Mary and the saints. But if there are no sins that make a man not good enough for heaven, and yet not bad enough for hell, it is necessary to invent a place where those who die with venial sins unforgiven must go to be purged. Then the gold begins to shine, for it is easy to say, as the church of Rome teaches, that

these souls in Purgatory cannot help themselves, nor can God help them, but that they can be helped by a priest on earth saying mass for them. The offering for a requiem mass may be anything from \$5 to \$40 depending on "how much the traffic will bear."

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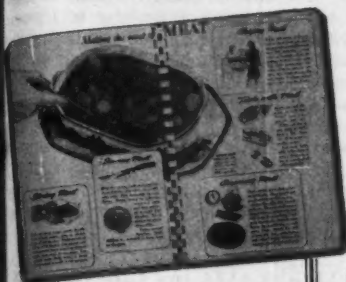
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(Illa I. Mann)

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THE PASSING SHOW

By P. J. WHELAN

► **THE SHORTAGE** of red silk and gold tissue for the wardrobes of the 32 new cardinals named by Pope Pius XII on Christmas Eve was blazoned on the front pages of all U. S. newspapers. We were told in a UP dispatch from Rome of January 6 that the cost of fine moire silk for the "long tail cassock" of a "Prince of the Church" is 5,000 lire (\$50) a yard, and that the total cost to outfit each cardinal for the consistory of February 18 would be \$10,000—a grand total for the 32 new cardinals of \$320,000.

► **Babies** born in the U.S. in 1945 numbered 2,900,000, according to a report of the Metropolitan Life Insurance Company and published in the N. Y. 'Times' of January 5. This is only 8 per cent less than the banner year of 1944, when births were a little more than three million. The year 1945 was the fifth in succession in which the U. S. birth rate exceeded twenty for each 1,000 population. The infant mortality rate was also the lowest in the country's history, and the general death rate was 10.5 for each 1,000 population, which is lower than the peacetime average. Increase in total population for 1945 is estimated at 1,400,000, slightly more than 1 per cent as compared with the average prewar rate of 0.7 per cent.

► **THE SALVATION ARMY'S** Bible correspondent schools for prisoners have now 25,000 students, according to a report in the N. Y. 'Times' of January 5. Three-year and five-year courses are now being offered to inmates of all Federal and State prisons, and certificates will be given at the end of each course.

► **KURT SCHUSCHNIGG**, last pre-Hitler chancellor of Austria, who has a long record as a Clerical Fascist, was reported in a PM dispatch from Nuremberg of January 2 as a likely appointee as Austria's new ambassador to the Vatican. Schuschnigg has been living in Capri and Rome since the collapse of Nazi Germany.

► **GUGLIELMO GIANNINI**, Italy's masked mystery-man and founder of *L'Uomo Qualunque* front, is regarded as bidding for Mussolini's place. Much will depend on the awaited attitude of the Vatican toward the *L'Uomo Qualunque* ("Anyman") movement which promises to elect a majority of the delegates to Italy's Constituent Assembly next April 30. He is already sure of 1,500,000 voters and is being sought after by Crown Prince Humbert and the conservative forces.

► **IN YUGOSLAVIA** two Catholic priests were among seventeen sentenced to death last December 24 for atrocities against prisoners in collaboration with the Nazis. The N. Y. 'Times' of December 27 reported the facts as follows: "One priest, Peter Krishal, was accused of inciting and helping to carry out massacres and of participating in the torturing of prisoners while acting as chaplain for a home-guard unit on the side of the Germans. The second priest, Franz Cerkovnik, was accused of betraying active members of the liberation movement and of helping to torture and kill them in concentration camps."

► **SATIRICAL** newspapers, lampooning the monarchy, the Catholic church and the government have appeared in great numbers in Rome and other parts of Italy since the abolition of Fascist press laws. Caricatures in these papers are "specifically aimed at Premier Alcide de Gasperi for his church allegiance," according to Thomas E. Healy, correspondent of the N. Y. 'Post' in a dispatch from Rome of Jan. 11. He reported that the Vatican is also alarmed over the increase of pornographic literature in Rome.

► **THREE COUGHLINITE** 'Christian Front' speakers who held an anti-Semitic meeting last October 6 in New York City were convicted last January 10 in Queens Special Sessions and continued in high ball for sentencing on January 28. According to the N. Y. 'Times' of Jan. 11, testimony at their trial revealed that a pamphlet distributed at the meeting was entitled "Jewish Ritual Murder," and stated that "the kidnapped child of Charles A. Lindberg was used as a 'sacrifice' at a Jewish religious feast."

► **THE SECOND WORLD WAR** cost the nations a total of 680 billion dollars up to the summer of 1945, according to a report of the Bank for International Settlement in an AP dispatch of last January 11. To count this amount in single dollars would take a person about 21,000 years, or three hundred Biblical lifetimes.

► **LORD HAW HAW**, ardent Catholic William Joyce who was educated by the Jesuits, went to his death last January 3 as one of Britain's most despised traitors. In his last statement he said (N. Y. Times, Jan. 4):

"In death as in life, I defy the Jews who caused this last war and I defy the power of darkness which they represent. May the standard of the Hakenkreuz (Swastika) be raised from the dust..."

► **TWO** Albanian Jesuit priests, Father Daniel Dajani and Father Giovanni Fausti, rector and vice-rector, respectively, of the Jesuit college in Scutari, have been arrested as war criminals, according to a Religious News Service dispatch of Jan. 11 from Tirana. They were accused of having "organized and directed the pro-Fascist terrorist organization known as Albanian Unity." They were also charged with maintaining contact with a group of Catholics led by the war criminal Llosh Maroshi who staged a revolt last winter. "Equipment for the publication of Fascist propaganda leaflets was also found in the 50-year old Jesuit university," the report stated.

► **DR. JOSE GIRAL**, premier of the Spanish Republican Government-in-exile, out-

lined in an interview with the N. Y. Times last January 11, the reforms planned by his Government for Spain after Franco falls and the republic is re-established. He guaranteed "freedom for all religions" and "emphasized that for the peace of the nation it was absolutely necessary to keep the church out of politics." Dr. Fernando de los Rios, Foreign Minister, specifically explained that "the Republican Government, when it regains power, would restore civil marriages, divorce, and the secularization of cemeteries, all of which were abolished by the Franco regime."

From Venice, Calif. comes the following: "YOUR MAGAZINE has come to my attention and I trust that you will be able to continue this work in the spirit that is evidenced in recent issues. In the regions of Southern California the Catholic church is forging ahead in a remarkable way, principally through schools for its children. The Protestant clergy fail to comprehend the dangers surrounding them."

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Jesus saved me from
the penalty of sin
by
HIS DEATH for ME
at Calvary.
(St. John 3:14-21)

Present
Christ saves me from
the power of sin
by
living in me
NOW.
(Gal. 2:20)

Future
Our Lord is going to
save me from the
presence of sin
by
Lifting me away
at the Rapture.

"But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God who raiseth the dead; who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us."—2 Corinthians 1:9, 10.

About Books

"THE PROTESTANT FAITH" is written by a Presbyterian minister, Rev. George A. Crapullo, and is also a forthright proclamation of the glorious heritage of Evangelical Christianity as reasserted by Martin Luther and the other Protestant reformers. It is a booklet of 40 pages and sells for only 25 cents.

Like many other Protestant ministers, the author has become convinced that "the speaking of the truth is not intolerance," and that for too long, Protestants, "in their eagerness to be tolerant and to avoid offense have hesitated to affirm the principles of their faith." Among his laudable objects in writing this book are the following: to inform Protestants about the origin of their faith, its cardinal principles, its achievements and opportunities; to make a strong presentation and a wide dissemination of the fundamental ideas of Protestantism; to counteract Roman Catholic campaigns against Protestant missionary work in South America. The response to the need of these objectives is evidenced in the fact that this booklet has gone into its third printing in less than a year.

* * *

THE PROBLEM OF ANTICHRIST, by Fred J. Peters (35¢), has been added to our list of booklets. This is the latest work on the Antichrist by the author of *The Present Antichrist*. It places special emphasis on the various characteristics of "the Man of Sin" as foretold in Scriptural passages outside the book of *Revelation*. It is a masterful exposition of a controversial prophetic subject, and is thoroughly Biblical, Fundamental and Pre-Millennial throughout.

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—From an article by R. A. Drior quoted in 'Magazine Digest' for February 1939.

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OUR CANADIAN SUBSCRIBERS can be assured that, no matter what their local customs and censorship employees say about our magazine, no excise duties are now required to be paid on our magazines coming into Canada. Our magazine is also exempt from "consumption" and "sales" tax. Nor is there any question of our magazine being held up by Canadian censors.

Recently a reader in Penticton, B. C., complained that our magazine to her was being held for payment of excise tax and that the question was raised concerning the nature of THE CONVERTED CATHOLIC MAGAZINE and its admissibility into Canada.

Following is an official communication we have received from the Deputy Minister of National Revenue in Ottawa which should set all such doubts at rest:

Department of National Revenue,
Customs and Excise,
Ottawa, 7th Jan., 1946

L. H. Lehmann, Esq.,
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229 West 48th St.,
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Dear Sir:

This refers to your letter of the 2nd instant and the Collector at Penticton, B. C., is being advised that the periodical publication "THE CONVERTED CATHOLIC MAGAZINE", as represented by the sample copy submitted, is free of customs duty under Item Ex. 169 et al of the Canada-United States Trade Agreement and is exempt from the consumption or sales tax.

Yours truly,

(signed) Roy Fairhairn,
for Deputy Minister National Revenue
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WHAT TO DO WITH ITALY? by Salvemini-La Plana. The authors of this excellent work are: Professor Gaetano Salvemini, undaunted foe of Fascism and political Catholicism, and Professor George La Plana, ex-Catholic priest, church historian and authority on Canon Law, now professor of history at Harvard. Both are authorities on Italy. 801 pages. Price\$2.75

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